IV.—Maithili Words of the Fifteenth Century.

I.—Rucipati Thakura and Maithili.

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Rucipati Ṭhākura lived [1] during the reign of king Bhairava, also known as Bhairavendra or Bhairava Simbadeva, who ruled over Mithilā about 1450 A.D.[2] Rucipati lived in the village of Vaijaulī in Mithilā. He was born in the Khauāla family.[3] His wife's name was Rukmiṇī.[4] We know of his two sons, Indrapati [5] and Harapati.[6] The former was a great Mīmāṁsaka. He wrote a book on Mīmāṁsā named *Mīmāṁsā-palvala*.[7] The latter was a great Tāntric. He was the pupil of Maheçvara. He also wrote a book named *Mantrapradīpa* on Tantra-çāstra.[8] The family continued to produce learned writers. Indrapati

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[1] Vide the verses in the beginning of his commentary on Murāri Miçra's Anargharāghava, Kāvyamālā Ed.

[2] Bhairava's elder brother, Dhīra Simha, whom Bhairava succeeded, while ruling over Mithilā, a Ms. of Setudarpaṇī was copied. The date of this transcription is Lakṣmaṇa Sena Era 321. = 1440—1441. Dhira Simha ruled even after this. Then came Bhairava Simha who was Rucipati's patron. This gives us an approximate date of Bhairava Simha—vide J. A. S. B., 1915, Vol. II, pp. 425,426.

[3] Vide the verses in the beginning of his commentary on Anargharāghava. The fact that he was a Maithila, an inhabitant of Mithilā, is further proved by a line श्रीमन्मथिलठक्कुरेन्द्रपतिज :—which is used as an adjective to Premanidhi, the grandson of Rucipati, at the end of his book Dharmādharmaprabodhinī.

[4] Vide R. Mitra's Notices of Sanskrit MSS. Vol. V. No. 1959, p. 282.

[5] Ibid.

[6] Vide R. Mitra's Notices of Sanskrit MSS. Vol. VI. No. 2011, p. 34.

[7] Vide R. Mitra's Notices, Vol. V., p. 282, No. 1959.

[8] Vide R. Mitra's Notices, Vol. VI, No. 2011, p. 34.

Ṭhākura's son was Premanidhi,[1] who was a Dharma-çāstrī and wrote a book on Dharma-çāstra, called *Dharmādharma-prabodhinī*.

About Rucipati's learning we cannot say much with great confidence, as we have, as yet, come to know of only a single book and that too a commentary on Murāri Miçra's Anargharāghava. But a close study of this very commentary shows that Rucipati should have been a Naiyāyika, a Mīmāṁsaka, and a Dharma-çāstrī. Rucipati has touched therein upon various problems of Nyāya-Vaiçeṣika[2] and has also shown his acquaintance with the technicalities of Mīmāṁsā[3] and Dharma-çāstra.[4] His way of explaining the words with reference to the grammatical rules and quotations from standard writers on grammar shows that he was also a Vaiyākaraṇa.

In this commentary, Rucipati has now and then used words of Maithilī, his mother-tongue, in order to give the exact meaning of some of the words of Sanskṛta and Prākṛta. Here I am giving a list of those Maithilī words with their Sanskṛta original and English equivalents to show the form of Maithilī in the fifteenth century A.D.

Sanskṛta.	Maithilī.	English meaning.
Añcala	... Añcala	... Border.
Argala	... Āgala	... A bar for fastening a door.

[1] Vide R. Mitra's Notices Vol. VI, No. 1999, p. 18. At the end of the colophon of this Ms. a date is given as Saṁvat 1410, on the basis of which Dr. Mitra asserts that the work was completed in Saṁvat 1410=1353 A.D. This date is altogether wrong as in 1353 even the grandfather of this author was not born I fully agree here with Mr. Chakravarti that "the saṁvat here should be Śaka Saṁvat as Vikrama Saṁvat was not in use, in Mithilā," as even at present, it is not exclusively used. Thus the date given by Dr. Mitra is untenable. Premanidhi, therefore, completed his work in 1488—89 A.D. This also helps us to know that most probably out of the two sons of Rucipati Ṭhākura, Indrapati, the father of Premanidhi, was the elder, and Harapati was the younger. The latter flourished in the reign of Kaṁsa-Nārāyaṇa, king of Mithilā, and patron of Harapati, who ruled over Mithilā about 1510 A.D.

[2] Vide the Com. on pages 23, 53, 54, 69, 89, 319, etc.

[3] Ibid. pages 48, 78, 86, 89, 106, 319, etc.

[4] Ibid. pages 258, 293, 307, etc.

Sanskṛta.	Maithilī.	English meaning.
Ālavāla	... Thala	... A trench for water round the root of a tree.
Ātara	... Kheva or khevā	... The tax paid to the boatman for crossing a river on boat.
Ulūlu	... Ulaulī	... A particular kind of sound produced during a religious function.
Kalacuri	... Karacuri	... A family of Kṣattriyas in the south.
Kalavaṅkī	... Gartula	... She-sparrow.
Kaṅkālakūṭa	... Karāṭa	... Skeleton.
Kanthā	... Kanthā	... Wallet, generally borne by ascetics.
Karmāntika	... Kāmata[1]	... A head-servant.
Kartarīl	... Katarnī	... Scissors.
Kataka	... Kañiña[2]	... Water-clearing nut-fruit.
Koyaṣṭi	... Koṇṭāḍāwuka	... The lapwing.
Krakaca	... Karauta	... A saw.
Kumārāṅka	... Ekasā	... The first battle.
Kuñcikā	... Kuñcikā	... Key for opening a door.
Kurarī	... Hāputī	... A kind of bird, having a plaintive tone.
Kutupa	... Kuruā	... A leather bucket.
Garbhagṛha	... Gabhahara	... The interior of a house.
Jalagṛha	... Jaladharī	... A gathering place of water.
Jṛmbhaṇa	... Jānbhī[3]	... Yawning.
Ṭanka	... Ṭānkī	... A stone-cutter's chisel.
Ḍuli	... Kachavī	... A small turtle.

[1] This word is a family title of a servant-class in Mithilā. Generally it is written as Kāmati, in this case.

[2] A MS. of this commentary with the writer reads this word as "kītaja or Kītaña."

[3] The MS. with the writer reads it as "Jānphī."

Sanskṛta.	Maithilī.	English meaning.
Tiraskariṇī	... Phalakī	... A curtain.
Droṇakāka	... Ḍoṇḍa-kauā or Ḍoḍa-kauā.	A raven.
Narakaroṭi	... Laḍaā	... The bone of the fore-head of a man.
Nikṣepa	... Sthagī[1]	... Deposit.
Nīrājanā	... Tejoñchana [2]	... Waving of lights before an idol or a man as an act of adoration, or with a view to remove the evil effects (in case of a man).
Nīvāra	... Aurī[3]	... A wild rice.
Palāṇḍu	... Piyāju	... An onion.
Paṇa	... Pāṭa	... The thing staked.
Paryanka	... Pālanka	... A coach.
Paṭṭa	... Paṭavāsī	... Silk-cloth.
Pāñcalikā	... Putalī	... Doll.
Pota	... Ḍongī	... A small boat.
Prakoṣṭha	... Ohārī or ohālī	... A room at the entrance of a palace or an ordinary building.
Praṇālī	... Panārī	... A water course.
Pratimāna	... Paḍimāna	... A weight.
Prābhṛta	... Pāsana	... Present, gift.
Puṭapāka	... Ghaliā	... A crucible.
Putrika	... Putarī	... A puppet.
Mallabhaṭī	... Malahalī.	.. A kind of drum.
Mastu	... Ghola	... Whey.
Muṇḍamālā	... Muṇḍavāri	... A head-dress (?)
Mūṣikā	... Mūsī, or Mūsa	... A crucible.
Rājakulaṁ	.. Rāula	... A palace.

[1] The MS. reads it as "Sthāsthī."

[2] The MS. reads it as "Tennocchata."

[3] This is generally written as "Vairī," or "Oeirī" in Maithilī.

Sanskṛta.	Maithili.	English meaning.
Vāṭa	... Vāṭa	... Passage.
Vikālikagrāsa	... Biārī	... Light food to be taken in the afternoon, about the end of the day.
Vihangika	... Bahangī	... A pole for carrying burdens.
Vṛçcika	... Bīcha	... A scorpion.
Calākā	... Sarāga	... A piece.
Cṛngāṭaka	... Singāḍā	... A vegetable plant which grows in water.
Cṛṅkhalā	... Sānkara	... An iron chain.
Cyāmāka	... Sāmā	... A wild grain.
Sabhīka	... Sahiāra	... The man who instigates gambling.
Sandançikā	... Sanḍasī	... A pair of pincers.
Sattra	... Satara	... A sacrifice, or a house for feeding people.
Sopāna	... Kaṭakalī	... A staircase.
Suvāsinī	... Suāsinī	... A term used for a married girl when she is at her father's lodge.
Svahasta	... Svahatha (?)	... Mark.
Hallahala	... Hallahala	... Busy and eager appearance.
Hastāhastika	... Hāthī	... Hand to hand.

II.—Jagaddhara and Maithili.

Jagaddhara was also a prominent writer of the fifteenth century in Mithilā. About his date we do not get any hint from his various writings available up to this time. Mr. Chakravarti puts him during the rule of the dynasty of Kāmeçvara of Mithilā, which, according to him, dates (c. 1350—1515 A.D.).[1] But a more approximate date can be fixed on the basis of a manuscript of a commentary on Subandhu's Vāsavadattā by

[1] Vide *J A S B.* 1915, Vol. II, p. 431—433.

Jagaddhara himself. It appears to have been written in Lakṣmaṇa Sen era 355,[1] which is equal to 1474—1475 A. D.[2] This shows clearly that the writer should have existed at least in 1475 A.D., if this date be put therein by the writer himself. If, on the other hand, it be a date of transcription of the book, then surely the author's date should be pushed back. However, we take him to be an author of the fifteenth century A.D.[3]

About his parentage, we know from his own writings that he belonged to a very learned and high family,[4] which should have continued to be so for over a century. His great-great-great-great-grandfather was Caṇḍeçvara, who was a great Mīmāṁsaka. His son was Vedadhara, who was a great scholar of the various çāstras.[5] His son was Rāmadhara, also known as Rāmeçvara.[6] He was a great Naiyāyika and Mīmāṁsaka, specially of the Prabhākara school.[7] His son was Gadādhara who was a Mīmāṁsaka and a Tāntric.[8] His son was Vidyādhara, a great Mīmāṁsaka of the Prabhākara school.[9] His son was Ratnadhara, a great Naiyāyika[10]. This

[1] Vide Catalogue of Plam-Leaf-MSS. in the Durbar Libary, Nepal, MS. No. 447, p. 15.

[2] The Lakṣmaṇa Sen era begins from August, 1119-20 A. D., the date on which Lakṣmaṇa Sen's coronation took place. Hence by adding 1119-20 to 355 La-Saṁ, we get the above date.

[3] Jagaddhara quotes Crīkarācārya's commentary on Amarakoça in his commentary on Veṇīsaṁhāra, p. 39; also vide *J.A.S.B*, 1915, Vol. II., p. 414 with footnotes. Therefore, he cannot be earlier than 1390 A.D., which is the approximate date of Crīkara.

[4] Vide the end of his commentaries, on Veṇīsaṁhāra Nirṇayasagar ed; on Mālatīmādhava, Kavyamālā ed.; and on Vāsavadattā of Subandhu. R. Mitra's Notices of Sanskrit Mss, Vol. V., p. 304.

[5] He was also called Vedeçvara. He is said to be Vividha-tantra-rahasya-vettā—vide the end of Jagaddhara's commentary Tattvadīpaṇī on Vāsavadattā. R. Mitra's Notices, Vol. V, pp. 304, 305.

[6] *Ibid.*

[7] He is described as Gurumataika-rahasya-vaçyah. *Ibid.*

[8] *Vide* the end of the commentary on Veṇīsaṁhāra and Tattvadīpaṇī.

[9] *Ibid.* At the end of the commentary on Mālatīmādhava we find him described as Guruṇokta-çāstre-jayinaṁ.

[10] Vide the end of Tattvadīpaṇī

Ratnadhara was the father of Jagaddhara. Jagaddhara's mother's name was Damayantī,[1] who was also a learned lady.[2]

Jagaddhara himself was a great scholar of Nyāya-Vaiçeṣika, Kāvya, Pāṇinīya Grammar, Prosody and Rhetoric, and also of the Vedas.[3] He was the author of various works. He not only commented upon Gītā, Devīmāhātmya (Durgā), Meghadūta, Gītagovinda, Mālatīmādhava, Veṇīsaṁhāra, Vāsavadattā, and Sarasvatī-Kaṇṭhābharaṇa, but also wrote original treatises on erotics—the Rasika-Sarvasva, and on music—the Sangīta—Sarvasva,.[4]

In his published commentaries on Mālatīmādhava and Veṇīsaṁhara, we find that he has used several Maithilī words in order to convey the exact sense of some of the Sanskṛta words. I give here the list of these words with a view to present before scholars a sample of Maithilī of the fifteenth century.

Sanskṛta.	Maithilī.	English equivalents.
(From the commentary on Veṇīsaṁhāra.)		
Cyāmalatā	... Sartula	... A particular kind of creeper.
Nakula	... Neura	... A mongoose.
Garbhagṛhaṁ	... Gabhahara	... The interior of a house.
Dohadaḥ	... Dohara	... The longing of a pregnant woman.
Ālavālaṁ	... Thala	... A basin for water round the root of a tree.
Cīrṣakaṁ	... Ṭoppara	... A helmet.
Kaṅka	... Kaṅkārī	... A skeleton.
Tuṇīraṁ	... Tona	... A quiver.
Karmāntaḥ	... Kūmata	... A head-servant.

[1] *Vide* the end of the commentary on Veṇīsaṁhāra, Mālatīmādhava, and Vāsavadattā.

[2] *Vide* the colophon of the commentary on Mālatīmādhava, Act 9, p. 122, Kāvyamālā ed.

[3] *Vide* the end of the commentary on Mālatīmādhāva, p. 229; Veṇīsaṁhāra.

[4] *Vide* J.A.S.B., 1915, Vol. II, p. 431.

Sanskrta	Maithili.	English equivalents.
Prājanaṁ	... Pæna	... A whip ; a stick used as a goad.
Vṛka	... Huṇḍāra	... A wolf.
Grāha	... Goha	... A crocodile.
Yānapātraṁ	... Vohita	... A small boat.

(*From the commentary on Mālatīmādhava.*)

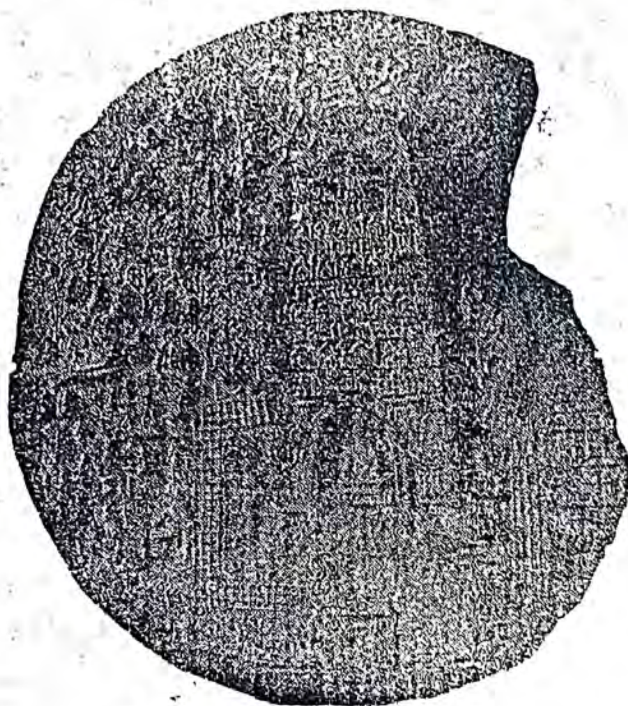
Kubjakaṁ	... Kūā	... A particular kind of tree.
Chaṭā	... Cchaṭa	... Splendour.
Snāyavaḥ	... Naharu	... Sinew.
Vṛkaḥ	... Ghoṣa (?)	... A wolf.
Rohiṇaḥ	... Rohaṇa, or Ghogharātti.	A particular kind of tree.
Nalakaṁ	... Narahaḍa, or Sarī.	A long bone near the thigh.
Karkaraḥ	... Kākara	... Broken parts of a skull.
Kurarī	... Hāputī	... A particular kind of bird.
Alindaḥ	... Oṭhṭha	... A terrace before a house-door.
Macūḍakaṁ	... Vithāvī	... .
Cyenaḥ	... Sæwāna	... A particular kind of bird.
Koyaṣṭikaḥ	... Kauā	... A raven.
Dātyūhaḥ	... Koṇḍāḍāwuka	... A lapwing.
Yūthikā	... Jūhī	... A particular kind of flower.
Cilīndhraṁ	... Sūla	... Ditto.
Rājapaṭṭaṁ	... Khaḍhī	... A particular kind of blue stone.

It is quite possible that there may be some mistake in the spelling of the Maithilī words due to the misreading of the Maithilī character, in which the books should be originally written, by the editors who cannot be expected to be fully acquainted with the Maithilī letters. I, therefore, fully depend upon the printed books for this paper.

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